

THE
CONSTITUTION OF INDIA

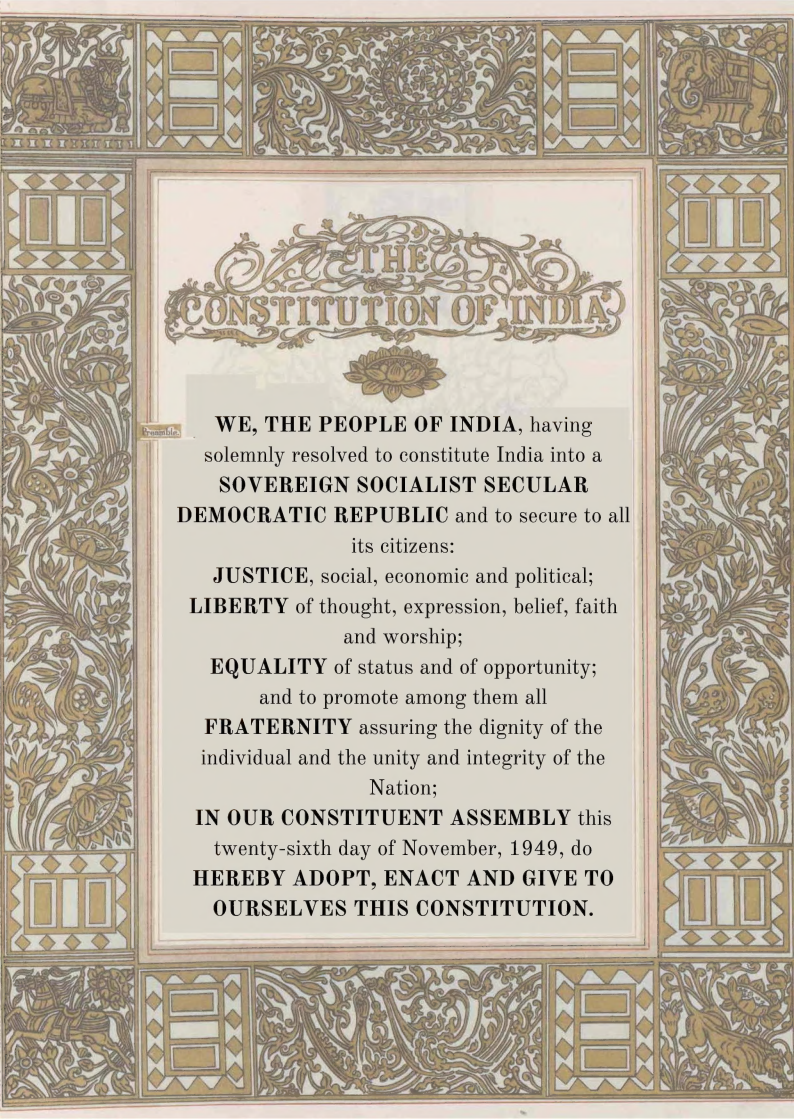


सत्यमेव जयते

It is indeed a marvel that our Constitution has kept a diverse country together for seven decades, thanks largely due to its foundation built of ideas such as freedom, fraternity, fundamental rights & federalism. ***RECLAIMCONSTITUTION** revisits the founding values of our Constitution to remind us of their emergence from the independence movement. It is a call to understand the contemporary relevance of the valuable gifts of our freedom struggle and safeguard them for the present and future generations.

This booklet uses art work from the original handcrafted book of The Constitution of India to showcase the inclusivity & respect accorded to the diverse civilizations that our land has witnessed. The calligraphy in the Constitution of India is by Prem Behari Narain Raizada, illustrations are by Nandalal Bose & his students Beohar Rammanohar Sinha, Dinanath Bhargava, Kripal Singh Shekhawat, A Perumal & Vinayak Sivram Masoji. Other artists include Biswarup Bose, Nibedita Bose, Gauri Bhanja, Bani Patel, Jamuna Sen, Amala Sarkar, Sumitra Narayan, Jagdish Mittal, Rajniti Singh, Dharendra Krishna Deb Barman & Jabha.

Drawing inspiration from the debates during the Constitution making process, this booklet reiterates that "WE, THE PEOPLE OF INDIA" are the actual rulers of this country. This moment in our history asks us to uphold the fundamental values of our Constitution and engage with the Constitution in a manner envisaged by its framers. Can we keep alive the spirit of a Constitution that was born out of sweat & blood to give us 75 years of a free nation?



THE CONSTITUTION OF INDIA



Preamble

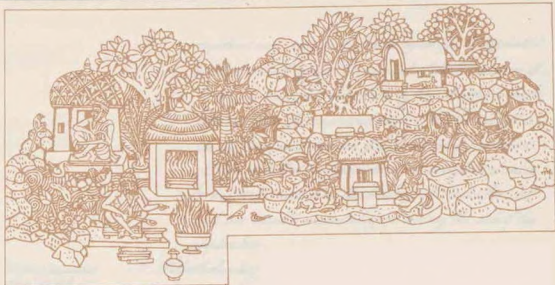
WE, THE PEOPLE OF INDIA, having
solemnly resolved to constitute India into a
**SOVEREIGN SOCIALIST SECULAR
DEMOCRATIC REPUBLIC** and to secure to all
its citizens:

JUSTICE, social, economic and political;
LIBERTY of thought, expression, belief, faith
and worship;

EQUALITY of status and of opportunity;
and to promote among them all

FRATERNITY assuring the dignity of the
individual and the unity and integrity of the
Nation;

IN OUR CONSTITUENT ASSEMBLY this
twenty-sixth day of November, 1949, do
**HEREBY ADOPT, ENACT AND GIVE TO
OURSELVES THIS CONSTITUTION.**



Our Constitution is today ushered into the world with a declaration of Fundamental Rights, which can be traced back to the Magna Carta, the Petition of Rights, and the Bill of Rights - rights which have been secured for humanity by the political philosophers of the 18th century and incorporated into constitutions that have come into existence since then. These rights are also incorporated in our Constitution for all the world to see. Thus freedom of the individual, freedom of opinion, freedom of religion and expression, security of life, liberty and property and pursuit of happiness, have been ensured and secured to every individual in the framework of our Constitution. It is a constitution based on democracy with all the experience and wisdom of ages gone by. - **Annie Mascarene**

Art: Constitution of India (2)

Text: Constituent Assembly Debates (18 Nov 1949)



On the floor of this House and even outside questions have been asked whether the Constitution is good and how long it is going to last. It is very difficult to reply to this question. The goodness or badness of a Constitution depends on how it is going to work. If it works in the interests of the people, it will be a good Constitution; if it works otherwise, it will be a bad Constitution. It is for the future electors to elect the right kind of persons, who will work the Constitution in the interests of the people. The responsibility, therefore, lies with the people. - **Hansa Jivraj Mehta**



Art: Constitution of India (18)
Text: Constituent Assembly Debates (22 Nov 1949)

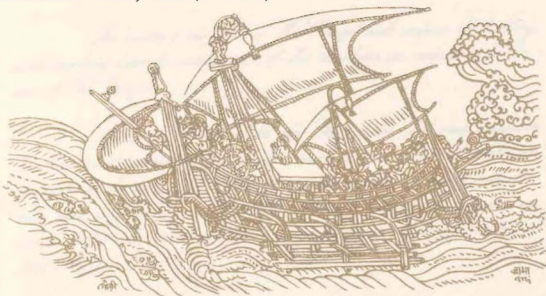


It is necessary, therefore, that we should proclaim to the world our determination to carry out our undertaking and frame a constitution for an Independent Sovereign Republic a Republic in which the ultimate power is vested in the people and all power and authority are derived from the people. – **Prosanto Kumar Sen**

Sir, now we are all Indians. Everyone of us must feel like that. With fellow feeling, we must all join together and help to see our country free as early as possible. None of us want to be a slave to a third person or a second person. Everyone wants to be free. Now, Sir, this Resolution gives equal opportunities to all. Equal opportunities should not be in the statute book only. They must be translated into action. Every individual of this country must realise that he is the administrator of the country. He must be made to realise, he must be made to understand that he is the real ruler of this country. – **Sardar Nagappa**

Art: Constitution of India (22)

Text: Constituent Assembly Debates (20 Jan 1947)





I think if we are to deserve this Constitution we have to make up our minds to work it, into something alive and something that will be of benefit to every citizen of this country. I know that the Constitution gives us in the Fundamental Rights, equal status, adult franchise and has also provided for the removal of untouchability and things of that kind for which India had been fighting all these years. But all these things appearing on paper is not enough if we are to make this country happy and prosperous. We have to see that these ideas and ideals which are on paper in the Constitution are implemented by the people of this country. - **Ammu Swaminathan**

Art: Constitution of India (12)

Text: Constituent Assembly Debates (24 Nov 1949)

PREM



While I was a student in the College, one of my class-mates approached me for subscribing to a fund for the abolition of untouchability. My reply was, 'you people are responsible for this and therefore it is for you to raise the money and it is not proper that you should ask me for money'. Even from my younger days, the very thought of untouchability was revolting to me. Even in public places like schools, untouchability was observed whenever there was a tea party or anything of that kind. What I did on those occasions was that I always non-cooperated with those functions.[...]

The working of the Constitution will depend upon how the people will conduct themselves in the future, not on the actual execution of the law. So I hope that in course of time there will not be such a community known as Untouchables and that our delegates abroad will not have to hang their heads in shame if somebody raises such a question in an organisation of international nature. – **Dakshayani Velayudhan**



Art: Constitution of India (9)
Text: Constituent Assembly Debates (29 Nov 1948)



It is perfectly open to the Hindus and the Arya Samajists to carry on their Suddhi propaganda as it is open to the Christians, the Muslims, the Jains and the Bhuddists and to every other religionist, so long as he does it subject to public order, morality and the other conditions that have to be observed in any civilised government.[...] It is a question of conferring these rights on all the citizens and seeing that these rights are exercised in a manner which will not upset the economy of the country, which will not create disorder and which will not create undue conflict in the minds of the people.[...]

...I know as a person who has studied for about fourteen years in Christian institutions that no attempt had been made to convert me from my own faith and to practise Christianity. I am very well aware of the influences that Christianity has brought to bear upon our own ideals and our own outlook, and I am not prepared to say here that they should be prevented from propagating their religion. I would ask the House to look at the facts so far as the history of this type of conversion is concerned. It depends upon the way in which certain religionists and certain communities treat their less fortunate brethren. The fact that many people in this country have embraced Christianity is due partly to the status that it gave to them. Why should we forget that particular fact? An untouchable who became a Christian became an equal in every matter along with the high-caste Hindu, and if we remove the need to obtain that particular advantage that he might probably get, it is undoubtedly a very important advantage, apart from the fact that he has faith in the religion itself—well, the incentive for anybody to become a Christian will not probably exist. — T T Krishnamachari

Art: Constitution of India (6)

Text: Constituent Assembly Debates (6 Dec 1948)

PREM



It is perfectly open to the Hindus and the Arya Samajists to carry on their Suddhi propaganda as it is open to the Christians, the Muslims, the Jains and the Bhuddists and to every other religionist, so long as he does it subject to public order, morality and the other conditions that have to be observed in any civilised government.[...] It is a question of conferring these rights on all the citizens and seeing that these rights are exercised in a manner which will not upset the economy of the country, which will not create disorder and which will not create undue conflict in the minds of the people.[...]

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Art: Constitution of India (6)

Text: Constituent Assembly Debates (6 Dec 1948)

PREM



So I present this Flag to you....It is a Flag which has been variously described. Some people, having misunderstood its significance, have thought of it in communal terms and believe that some part of it represents this community or that. But I may say that when this Flag was devised there was no communal significance attached to it. We thought of a design for a Flag which was beautiful, because the symbol of a nation must be beautiful to look at. We thought of a Flag which would in its combination and in its separate parts would somehow represent the spirit of the nation, the tradition of the nation, that mixed spirit and tradition which has grown up through thousands of years in India. So, we devised this Flag.[...]

Therefore this Flag that I have the honour to present to you is not, I hope and trust, a Flag of Empire, a Flag of Imperialism- a Flag of domination over any body, but a Flag of freedom not only for ourselves but a symbol of freedom to all people who may see it and wherever it may go-and I hope it will go far, not only where Indians dwell as our ambassadors and ministers but across the far seas where it may be carried by Indian ships, wherever it may go it will bring a message, I hope, of freedom to those people, a message of comradeship, a message that India wants to be friends with every country of the world and India wants to help any people who seek freedom. - **Jawaharlal Nehru**



On the 26th of January 1950, India would be a democratic country in the sense that India from that day would have a government of the people, by the people and for the people....What would happen to her democratic Constitution? Will she be able to maintain it or will she lose it again.

....But it is quite possible in a country like India - where democracy from its long disuse must be regarded as something quite new - there is danger of democracy giving place to dictatorship. It is quite possible for this new born democracy to retain its form but give place to dictatorship in fact.[...]

There is nothing wrong in being grateful to great men who have rendered life-long services to the country. But there are limits to gratefulness. As has been well said by the Irish Patriot Daniel O'Connell, no man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity and no nation can be grateful at the cost of its liberty. This caution is far more necessary in the case of India than in the case of any other country. For in India, Bhakti or what may be called the path of devotion or hero-worship, plays a part in its politics unequalled in magnitude by the part it plays in the politics of any other country in the world. Bhakti in religion may be a road to the salvation of the soul. But in politics, Bhakti or hero-worship is a sure road to degradation and to eventual dictatorship. - **B R Ambedkar**

Art: Constitution of India (1)

Text: Constituent Assembly Debates (25 Nov 1949)



We must begin by acknowledging the fact that there is complete absence of two things in Indian Society. One of these is equality. On the social plane, we have in India a society based on the principle of graded inequality which elevation for some and degradation for others. On the economic plane, we have a society in which there are some who have immense wealth as against many who live in abject poverty.

On the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. - **B R Ambedkar**

Art: Constitution of India (14)

Text: Constituent Assembly Debates (25 Nov 1949)



What does fraternity mean? Fraternity means a sense of common brotherhood of all Indians—if Indians being one people. It is the principle which gives unity and solidarity to social life. It is a difficult thing to achieve.[...]

I am of opinion that in believing that we are a nation, we are cherishing a great delusion. How can people divided into several thousands of castes be a nation? The sooner we realize that we are not as yet a nation in the social and psychological sense of the world, the better for us. For then only we shall realize the necessity of becoming a nation and seriously think of ways and means of realizing the goal. The realization of this goal is going to be very difficult – far more difficult than it has been in the United States. The United States has no caste problem. In India there are castes. The castes are anti-national. In the first place because they bring about separation in social life. They are antinational also because they generate jealousy and antipathy between caste and caste. But we must overcome all these difficulties if we wish to become a nation in reality. For fraternity can be a fact only when there is a nation. Without fraternity equality and liberty will be no deeper than coats of paint. – **B R Ambedkar**

Art: Constitution of India (5)

Text: Constituent Assembly Debates (25 Nov 1949)



I have read experts on constitutions and one of the accepted tests whether a country enjoys freedom is to see how far the units and the local bodies enjoy freedom and autonomy.[...]

It is a sad commentary upon the psychology of most of us that we completely ignore the provincial legislatures and the people in the provinces, and attribute all virtues to the Centre and to the Government that exists in Delhi. [...] It is a sad commentary, as I said before, on us that forgetting these facts we decry the regimes in the provinces and the provincial legislatures every time and praise the Government here to the skies. That is a psychology which will ultimately work to uproot democracy in this country.

Having said this, I would like to point out that when we were fighting for freedom one of the principles on which we concentrated our mind upon in constitution-making was decentralisation of power. In this vast country, centralisation will ultimately work to the detriment of what we call "unity" itself. It is impossible for any human being or any Government to control effectively all the administration from Cape Comorin to the Himalayas. Decentralisation is a necessity. - **Kengal Hanumanthaiah**



Citizenship constitutes the rock foundation of our Constitution. All the rights in the Constitution are equally guaranteed to all citizens. Every citizen of India shall have the right to freedom of speech and expression to assemble peacefully and without arms, to form associations and unions, to move, settle and acquire property in any part of India and to practise any profession or trade or business. It must be admitted that these rights to freedom are fundamentally restricted by certain clauses that follow. For instance, the right to assemble peacefully and without arms is restricted by that infamous section 144 of the Criminal Procedure Code. It is bad but perhaps not too bad to have this kind of restrictions until we the citizens of India have learnt the virtues of self control which flow from the exercise of true freedom. Nevertheless our success will be judged not by the frequent use of these restrictions but by the infrequency with which we make use of these sections.

...Every person has also been given a guarantee of equality before the law. No person shall be deprived of his life and property except according to the procedure laid down by law. There is a provision for preventive detention; perhaps it is a necessary evil under the present conditions, but I must repeat again that our success will be judged by the infrequency with which we use this provision for preventive detention. - **Ajit Prasad Jain**

Art: Constitution of India (13)

Text: Constituent Assembly Debates (22 Nov 1949)



Another most important thing is this. In the Constitution we have provided that equal opportunity should be given to all irrespective of caste, creed and colour, religion or race. Well, it sounds well, so far as we read it. But, we must see that it is translated into action. While making appointments to responsible jobs like Governors, Ambassadors, High Commissioners, Trade Commissioners and other like cases, you must take into consideration the claims of these people.

Whether we are black or brown, we have an Indian colour. We are Indians irrespective of our colour. You have been good enough to enact that we should give equal opportunity for one and all. It must be acted up to in the same spirit. Can you give one example of a Scheduled Caste man being a Governor in this country ? You are adding insult to injury. What opportunity you have provided for these people? Can you say, out of those whom you have selected either as Cabinet Ministers or other officers, have they failed? They have been doing work more than others. Why do you brand them as inefficient? - **Sardar Nagappa**

Art: Constitution of India (4)

Text: Constituent Assembly Debates (25 Aug 1949)



...it is true the majority also can go mad, and therefore the people have to be protected from their tyranny. The majority can go mad in an organized and in an unorganized fashion. If they go mad in an unorganized fashion, without any leadership from the State, or society or anybody, then it is the duty of the State to come into the arena and deal with those people as best as it might, even at the peril of its own existence. A State which is not prepared to restrain its own unorganized or disorganized majorities, who believe in inflicting private punishment upon various people, whether they are organised or not, such a state does not deserve to exist. But on the other hand, If the majority is organized and it begins to function through the State itself, then who is to guarantee and uphold these fundamental rights? It may be said that the Supreme Court would be expected to do so. It is also quite possible that when an organized majority is functioning through the State and begins to misbehave in this fashion, the Supreme Court might be set at naught as it happened in Nazi Germany and Fascist Italy.[...]

The Supreme Court expected to issue writs, mandamus, and various other things. If there were an organised party which refuses to respect these writs issued by the Supreme Court, what is the guarantee then for these fundamental rights?...My answer is, it is the duty of every group to offer Satyagraha, provided that Satyagraha is carried out, and is offered in the Gandhian fashion, in a non-violent manner, and in a self-sacrificing fashion; these are the conditions under which Satyagraha can be offered. - **N G Ranga**

Art: Constitution of India (7)

Text: Constituent Assembly Debates (9 Dec 1948)



...I rise to speak on behalf of millions of unknown hordes—yet very important—of unrecognised warriors of freedom, the original people of India who have variously been known as backward tribes, primitive tribes, criminal tribes and everything else, Sir, I am proud to be a Jungli, that is the name by which we are known in my part of the country.

...if there is any group of Indian people that has been shabbily treated it is my people. They have been disgracefully treated, neglected for the last 6,000 years. The history of the Indus Valley civilization, a child of which I am, shows quite clearly that it is the new comers—most of you here are intruders as far as I am concerned—it is the new comers who have driven away my people from the Indus Valley to the jungle fastnesses. This Resolution is not going to teach Adibasis democracy. You cannot teach democracy to the tribal people; you have to learn democratic ways from them. They are the most democratic people on earth. What my people require, Sir, is not adequate safeguards as Pandit Jawahar Lal Nehru has put it. They require protection from Ministers, that is the position today. We do not ask for any special protection. We want to be treated like every other Indian. — **Jaipal Singh**

Art: Constitution of India (21)

Text: Constituent Assembly Debates (19 Dec 1946)



...life, liberty and pursuit of happiness are the three chief fundamental rights of every individual. The state comes into being not because it has any inherent right of its own, but because the individual, who has inherent rights of life and liberty, foregoes a part of his own rights and deposits it with the State. [...] Even if one chooses to alienate these rights, I submit, he cannot do so because they are inherent in him and they are inalienable.[...]The State is thus organised and constituted, not by depriving people of their inherent rights, but by the voluntary will of the people to enhance those rights and enrich the individual freedom. Individuals agree to form a society in the hope and with the intention that society, with the stock of cumulative rights contributed by them will help the individual in becoming richer with his freedom and freer in his pursuit of prosperity and happiness.[...]

...it is not the business of the Constituent Assembly to vest in the hands of the future governments powers to detain people. [...] In no constitution of the world have I read of such criminal law being enacted by the constitution-makers. We are here to guarantee the rights of the people and not to make criminal laws to deprive people of their rights.

It will be a totalitarian government that we will be having immediately after we pass this Constitution, and I must warn the House that if they bring in so many restrictions on the rights of the people and arm the government with powers to be used against the people....The government can only have those rights which individuals voluntarily surrender to the government. - Mahavir Tyagi

Art: Constitution of India (20)

Text: Constituent Assembly Debates (16 Sep 1949)



No language can be imposed upon an unwilling people. No nation has ever succeeded in imposing the language of the majority upon the minority. In the day of Czarist Russia, speaking Lithuanian language was absolutely forbidden and the penalty for breaking this law was very severe, sometimes amounting to death. Nevertheless, when after two centuries, Lithuania declared itself independent, it was found that about 93 percent of the people still spoke the Lithuanian language. Likewise, in Spain, the Catalan language was prohibited in 1923, but after a strenuous struggle which ensued in 1932, the State had to recognise that language.

[...]It is a sound principle in democracy to know the wishes of the people and to respect the wishes of the people when there is doubt among the representatives themselves as regards the decision which may be taken by them. – **P T Chacko**

Language is a most intimate thing. It is perhaps the most important thing which society has evolved, out of which other things have taken growth. Now language is a very big thing. It makes us aware of ourselves. First, when language is developed it makes us aware of our neighbour, it makes us aware of our society, it makes us aware of other societies also. It is a unifying factor and it is also a factor promoting disunity. It is an integrating factor and it is a disintegrating factor as between two languages, as between two countries. So it has both those aspects and when therefore you think in terms of a common language here you have to think of both those facts. – **Jawaharlal Nehru**



Today I ask one and all to honour this Flag. That wheel, what does it represent? It represents the Dharma Chakra of Asoka the Magnificent who sent his message of peace and brotherhood all over the world. Did he not anticipate the modern ideal of fellowship and brotherhood and cooperation? Does not that wheel stand as a symbol for every national interest and national activity? [...] Does it not represent the rays of the Sun? Does it not represent eternity? Does it not represent the human mind? Who shall live under that Flag without thinking of the common India? Who shall limit its functions? Who shall limit its inheritance? To whom does it belong? It belongs to an India Pandit Jawaharlal Nehru told us that India has never been exclusive. I wish he had added 'India welcomes all knowledge from friend and foe alike'. Did she not? Have not all the cultures of the world contributed to the ocean of her culture? Has Islam not brought to India the ideals of democratic brotherhood, the Zoroastrian his steadfast courage, who fled from Iran with a blazing log from their fire temple, whose flame has not perished these thousand years? Have not the Christians brought to us the lesson of service to the humblest of the land? Has not the immemorial Hindu creed taught us universal love of mankind and has it not taught us that we shall not judge merely by our own narrow standard but that we should judge by the universal standard of humanity? – **Sarojini Naidu**

Art: Constitution of India (8)

Text: Constituent Assembly Debates (22 July 1947)



Better than most people, I take it that our people understand the meaning of symbolism, of ritualism the significance of the hoisting of this Flag, and all that it stands for.[...] Ours is a very happy and singularly well-conceived symbol with its harmony of colour and with its unique idea of a circle in the centre into which such a wealth of meaning can be concentrated.[...]

Nothing could be more appropriate and admirable than this circle to represent those spiritual values. This is the symbol with which India will continue its fight. May I be permitted to say that India will continue its struggle also for peace, and that just as her soldiers will be encouraged and uplifted by the sight of this Flag in all righteous warfare against unjust enemies, so also this Flag will stand as a reminder of our love of peace. May it help us to go forward in all righteous work and see that all social wrongs are righted. Above all, in every case of fratricidal warfare, of strife among ourselves, when injustice is done, when tempers rise, when communal peace is broken up, may the sight of this Flag help to soften the harsh and discordant voices, and help us to stand together, as we have gathered today in unanimity, in happiness is brotherly feeling to salute this, our National Flag. - **Jerome D'Souza**



I was pointing out that the word 'sedition' has been a word of varying import and has created considerable doubt in the minds of not only the members of this House but of Courts of Law all over the world.[...]

Our notorious Section 124-A of Penal Code was sometimes construed so widely that I remember in a case a criticism of a District Magistrate was urged to be covered by Section 124-A. But the public opinion has changed considerably since and now that we have a democratic Government a line must be drawn between criticism of Government which should be welcome and incitement which would undermine the security or order on which civilized life is based, or which is calculated to overthrow the State.[...]As a matter of fact the essence of democracy is Criticism of Government. The party system which necessarily involves an advocacy of the replacement of one Government by another is its only bulwark; the advocacy of a different system of Government should be welcome because that gives vitality to a democracy. - **K M Munshi**



I regard freedom of speech and expression as the very life of civil liberty, and I regard it as fundamental. For the public in general, and for the minorities in particular, I attach great importance to association and to free speech. It is through them that we can make our voice felt by the Government, and can stop the injustice that might be done to us. For attaining these rights the country had to make so many struggles, and after a grim battle succeeded in getting these rights recognised.[...]

From the very beginning we have stood against the existing laws, but now you are imposing them on us. You want to continue the old order so that there should be no opportunity of a trial, of putting up defence and of an appeal. If a meeting is held, then for breaking it up lathis may be used, and people may be put into jail without trial; their organisations may be banned and declared illegal. We do not like this shape of things. If you want to perpetuate all that, then I would like to say that by imposing all these restrictions you are doing a great injustice.[...]

I want that these rights should not be restricted so much, and all opposition that is peaceful and not seditious should get full opportunity, because opposition is a vital part of every democratic Government. To my mind, suppression of lawful and peaceful opposition means heading towards fascism. – **Sardar Bhupinder Singh Mann**



The Atlantic Charter with its Four Freedoms, the Charter of rights of men from the time of Paine and Wells to that of the Declaration made last year represent the noble advance in the history of human race. After all we must remember the goal and objective of all human activity is a World State in which all citizens would possess the cosmopolitan outlook, would be equal in the eye of the law and would have full and ample opportunity for economic, social and political self-fulfilment. We find that in our own country we have to take particular care of the Depressed Classes, the Scheduled Castes and the Backward classes. We have to atone for our omissions--I won't use the word commissions. We must do all we can to bring them up to the general level and it is a real necessity as much in our interest as in theirs that the gap should be bridged. The strength of the chain is measured by the weakest link of it and so until every link is fully revitalised, we will not have a healthy body politic.

I hope this Advisory Committee will place before itself the ideals for which humanity has worked. It will try to forge such sanctions and such rights as will enable this Assembly not only to frame a constitution but to achieve the independence of India. We are here not only for a formal task but for a real one and that has to be fulfilled. Let us hope that this Advisory committee will bring concord and amity, goodwill and trust, in place of mutual strife, that occupies the political stage today and that as a result of the deliberations of this Committee we will have prepared the ground for Independent India for which we live, for which many have died and, for which alone life is worth living. - **Govind Ballabh Pant**

Art: Constitution of India (18)

Text: Constituent Assembly Debates (24 Dec 1947)

Art from The Constitution of India used in this booklet

Mohenjodaro Period

- 1) Decoration with Mohenjodaro seals.

Vedic Period

- 2) Scene from Vedic Asram (Gurukul).

Epic Period

- 3) Scene from the Ramayana (Conquest of Lanka and recovery of Sita by Rama).
- 4) Scene from the Mahabharata (Srikrishna propounding Gita to Arjuna).

Mahanjanapada and Nanda Period

- 5) Scene from Buddha's life.
- 6) Scene from Mahavir's life.

Mauryan Period

- 7) Scene depicting the spread of Buddhism by Emperor Asoka in India & abroad.

Gupta Period

- 8) Scene from Gupta Art. It's development in different phases.
- 9) Scene from Vikramaditya's Court.
- 10) Scene depicting one of the ancient Universities(Nalanda).

Medieval Period

- 11) Scene from Orissan Sculptures.
- 12) Image of Nataraja.
- 13) Scene from Mahabalipuram Sculptures (Bhagirath's penance & the descent of Ganga).

Muslim Period

- 14) Portrait of Akbar with Mughal Architecture.
- 15) Portraits of Shivaji and Guru Gobind Singh.

British Period

- 16) Portraits of Tipu Sultan & Lakshmi Bai (Rise against the British Conquest).

India's Freedom Movement

- 17) Portrait of the Father of the Nation (Gandhiji's Dandi March).
- 18) Bapuji the Peace-Maker-his tour in the riot affected areas of Noakhali.

Revolutionary movement for freedom

- 19) Netaji Subhas Chandra Bose and other patriots trying to liberate Mother India from outside India.

Natural Features

- 20) Scene of the Himalayas.
- 21) Scene of the Desert.
- 22) Scene of the Ocean.

A few members of The Constituent Assembly of India

Ajit Prasad Jain - Participated in the Civil Disobedience Movement in 1930. He made interventions in the Constituent Assembly on issues of equality & emergency provisions.

Ammu Swaminathan - Involved in the Quit India Movement in 1942 that led to her imprisonment.

Annie Mascarene - In the constituent assembly, she intervened on the issue of federalism. She raised concerns about under representation of women in politics later on in the Lok Sabha as its first woman member.

B R Ambedkar - Chairman of the Drafting Committee of the Constitution.

Dakshayani Velayudhan - One of the youngest and the only Dalit woman member of the Constituent Assembly.

Govind Ballabh Pant - Took part in the Salt March, protests against Simon Commission, and the Quit India movement. He later served as the first chief minister of Uttar Pradesh.

Hansa Jivraj Mehta - Participated in the non-cooperation & swadeshi movements. Her involvement in the freedom struggle led to her arrest in 1932.

Jaipal Singh - Widely acknowledged as a leader and representative of the Adivasi struggles, he also captained the Indian Hockey team that won the country's first ever Olympic gold medal in 1928.

Jawaharlal Nehru - Led the Non-Cooperation Movement, Kisan Movement, Civil Disobedience Movement and participated in the Quit India Movement, leading to his imprisonment many times.

Jerome D'Souza - His interventions in the Constituent Assembly were around topics including language, minority rights and reservation.

K M Munshi - He extended legal counsel to freedom fighters who were detained by the British, and also participated in the Bardoli Satyagraha, Salt Satyagraha and the Quit India movement.

Kengal Hanumanthaiah - He made important interventions on the structure of the Constitution, the question of federalism and the nature of the Presidential elections.

Mahavir Tyagi - He took part in the Kisan Movement and was convicted on charges of sedition multiple times.

N G Ranga - He made several interventions in the Constituent Assembly on debates pertaining to decentralization of power, emergency powers and bicameralism.

P T Chacko - Fought for self-governance in the princely state of Travancore. He was imprisoned several times for his participation in the independence movement.

Prosanto Kumar Sen - Member of The Sapru Committee that made recommendations on constitutional principles, taking into particular account the issues of communal representation in India.

Sardar Bhupinder Singh Mann - Was imprisoned for participating in independence movement. He made interventions in the Constituent Assembly debates to secure minority rights.

Sardar Nagappa - Was imprisoned for participating in the Civil Disobedience Movement. He intervened in important debates on reservation and the representation of minorities.

Sarojini Naidu - Participated in the Non-cooperation movement, Home Rule movement & Salt Satyagraha leading to her arrest multiple times.

T T Krishnamachari - He intervened in the Constituent Assembly on the issues of freedom of speech and freedom of religion.

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